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١٠٠ حديث عن الآداب الإسلامية

100 AHADITH ABOUT ISLAMIC MANNERS

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**In the Name of Allāh
The Most Beneficent, the Most Merciful**

Contents

Publishers Note.....	9
The Importance of <i>Ahadith</i>	10
01. Preordainment of Allāh.....	13
02. The Right of Allāh upon His Slaves	14
03. The Rights of a Muslim.....	14
04. Obedience of the Prophet Muhammad ﷺ	15
05. <i>Da'wah</i> Priorities	16
06. Significance of Intention	16
07. The Effects of Strong Faith	17
08. The Levels of <i>Deen</i> (Religion)	22
09. Branches of <i>Imān</i>	24
10. The Signs of <i>Imān</i>	24
11. Brotherly Love and <i>Imān</i>	25
12. Love for the Sake of Allāh.....	25
13. The Recognition of the Graces of Allāh	26
14. Blessings which are often neglected	29
15. The Believer is always Grateful	29
16. Practical Gratefulness.....	30
17. The Gravest Sins	31
18. Signs of Hypocrites	33
19. Yawning is from Shaitan.....	33
20. Keeping <i>Shaitān</i> away.....	34
21. <i>Wudhu'</i> (Ablution) washes off Sins.....	35
22. How to proceed to <i>Salāt</i>	36
23. Sitting in the Mosque	37

24. Excellence of the <i>Fajr</i> and <i>‘Asr</i> Prayers	38
25. When to teach Children <i>Salāt</i>	38
26. The Value of <i>Dhikr</i>	39
27. Remembering Allāh at all Times.....	39
28. Seeking Forgiveness Daily	40
29. The Importance of Greeting	40
30. Winning the Love of Allāh.....	41
31. Arrogance bars from Allāh.....	42
32. Never belittle a Good Deed	43
33. Refraining from the Doubtful.....	43
34. Rewards for helping Animals	45
35. The reward is of the same nature of the Deeds	46
36. Humbleness is Rewardable.....	47
37. Helping Others	48
38. Honoring Parents’ Friends	49
39. Kindness to Parents.....	51
40. Kindness to Youth and Respect to Elders	53
41. Kindness to Servants.....	54
42. Etiquette of Greeting	54
43. How to receive a Friend	56
44. Hosting Guests	57
45. The Importance of depending on Allāh	58
46. The Value of Courtesy.....	60
47. Hand-Shaking effaces Sins	61
48. The Consequences of Truthfulness and Lying	62
49. Good Friends and Neighbours	63
50. Good Words protect from Fire	63
51. The Good Company	63

52. Good Manners.....	64
53. Lying down on the Belly.....	65
54. Avoid this Position.....	65
55. Fair dealing and loans	66
56. Seeking Permission	67
57. Sitting in the Assembly	68
58. Etiquette of Eating	68
59. The <i>Barakah</i> of sharing Food	73
60. The Excellence of Predawn Supplications	73
61. Supplication upon leaving Home.....	74
62. Supplication for ending a Meeting	74
63. Supplication on Sneezing	76
64. Visiting the Sick	76
65. Supplication for removing Pain	77
66. Bed Supplication.....	78

Gharīb (unfamiliar or rare): A Hadīth or version reported by one reliable or unreliable narrator which was not reported by others. The Hadīth may be *Gharīb* in the text of its wording, in some of its wording (such as additional words), or in its chain of narrators. A *Gharīb Hadīth* can be *Sahīh* (sound) or *Dha'if* (weak).

Hasan (good or fair): A *Musnad Hadīth* narrated by a reliable chain, but not reaching the grade of *Sahīh* (sound) *Hadīth*.

Majhūl (unknown): If there is an unknown person in the chain of narrators of a Hadīth.

Maqtū' (disconnected): (i) A *Hadīth* ending at a *Tâbi'i* by both action and words. (ii) A *Hadīth* with an incomplete chain of narrators. (iii) A *Hadīth* in which a *Sahâbi* describes about something by saying, 'we used to do...'

Marfū' (traceable): A *Hadīth* referred to the Prophet ﷺ, be it a saying or an action, whether *Muttasil* (connected) or *Munqati'* (disconnected).

Mawqūf (untraceable): A *Hadīth* from a *Sahâbi* (Companion of the Prophet ﷺ). It is a description, report or information given by a *Sahâbi* that he does not attribute to the Prophet ﷺ. A *Mawqūf* narration is also called an *Athar*.

Munqati' (disconnected): A *Hadīth* with an incomplete chain of narrators or containing in its chain an unknown reporter.

Mursal (disreferred): A *Hadīth* with the chain of narrators ending at a *Tâbi'i* who quotes directly from the Prophet ﷺ without referring to the Companion from whom he heard it.

Muttasil (connected) or **Mawsul**: A *Hadīth* with a complete chain of narrators until it reaches its source. It can either be *Marfū'* (traceable) referring to the Prophet ﷺ, or *Mawqūf* (untraceable) ending at a *Sahâbi*.

Sahīh (sound): A *Musnad Hadīth* with an unbroken chain of narrators; one narrated from all reliable reporters with good memory back to the source without being *Shâth* (strange and defective) or *Mu'allal* (faulty).

With the Name of Allāh, the Most
Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preordainment of Allāh

1. Ibn Abbâs رضي الله عنهما said: One day, I was riding behind the Prophet ﷺ when he said, "O boy! I will teach you some words. Be mindful of Allāh (Commandments of Allāh), He will preserve you. Be mindful of Allāh, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allāh Alone for help. And know that if all the people gather to benefit you, they will not be able to benefit you except that which Allāh had preordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allāh had pre-destined against you. The pens have been lifted and the ink of the pages has dried up." [At-Tirmidhî]

Another narration states: The Messenger of Allāh ﷺ said, "Safeguard (the Commandments of) Allāh, you will find Him before you. Remember Him in prosperity and He will remember you in adversity. Know that whatever you miss, was not destined to befall you; and what befalls you, was never going to miss you. Know that the Help (of Allāh) is obtained with patience, happiness

١ - عَنْ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كُنْتُ خَلْفَ النَّبِيِّ ﷺ، يَوْمًا فَقَالَ: «يَا غُلَامُ! إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظْكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ: أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي رِوَايَةِ غَيْرِ التِّرْمِذِيِّ: «احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرْجَ مَعَ

comes after distress, and hardship is followed by ease.”

Commentary:

1. No one has the power to change the Decision of Allâh.
2. Whatever trouble one suffers in this world, it does not last for ever. Every trouble is followed by prosperity, pleasure and happiness.
3. One should never ask other than Allâh's help in supernatural things because it amounts to ascribing partnership with Allâh. If a person is mindful of the Rights of Allâh, then Allâh in return takes care of his needs and helps him.

The Right of Allâh upon His Slaves

2. Narrated Mu'adh bin Jabal رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "O Mu'adh! Do you know what Allâh's Right upon His slaves is?" I said, "Allâh and His Messenger know better." The Prophet ﷺ said, "That they worship Him (Allâh) Alone and do not associate any partner in worship with Him (Allâh). Do you know what their right upon Him is?" I replied, "Allâh and His Messenger know better." The Prophet ﷺ said, "That He will not punish them (if they did so)." [Al-Bukhârî]

The Rights of a Muslim

3. Abû Hurairah رَضِيَ اللهُ عَنْهُ reported: The Messenger of Allâh ﷺ said, "Every Muslim has five rights over another Muslim (i.e., he has to perform five duties regarding another Muslim): to return the greetings, to visit the sick, to accompany funeral

الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا».

٢ - عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا مُعَاذُ، أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا. أَتَدْرِي مَا حَقُّهُمْ عَلَيَّ؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَنْ لَا يُعَذِّبَهُمْ».

٣ - عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْيِيتُ

processions, to accept an invitation, and to respond to the sneezer [i.e., to say: 'Yarhamuk-Allâh (may Allâh bestow His Mercy on you)' when the sneezer praises Allâh]." [Al-Bukhârî and Muslim]

Commentary: The bond of fraternity among the Muslims has been further strengthened by the list in this *Hadîth* about the rights of Muslims on one another.

Obedience of the Prophet Muhammad ﷺ

4. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Whenever we took an oath of allegiance to the Messenger of Allâh ﷺ to hear and obey, he (ﷺ) would say to us, "As much as you are able." [Al-Bukhârî and Muslim]

Commentary: Obedience to a Muslim ruler calls for two conditions: First, his command must not transgress the sacred law of the religion; second, it should not go beyond people's limitations. In case, he fails to meet these two prerequisites, his obedience will also become non-obligatory. This *Hadîth* conveys a warning to rulers that they must not put people to hardships unbearable to them.

5. Abû Hurairah رَضِيَ اللهُ عَنْهُ reported: The Messenger of Allâh ﷺ said, "Everyone of my *Ummah* will enter *Jannah* except those who refuse." He was asked: "Who will refuse?" He ﷺ said, "Whoever obeys me shall enter *Jannah*, and whosoever disobeys me refuses to (enter *Jannah*)." [Al-Bukhârî]

Commentary: The word *Ummah* here means the community which accepted the invitation of the Prophet ﷺ, that is to say, the people who on his call embraced Islâm. All of this community who follow him faithfully will go to *Jannah*.

الْعَاطِسِ» متفق عليه .

٤ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا إِذَا بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُمْ» متفق عليه .

٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى». قِيلَ: وَمَنْ يَأْبَى يَا رَسُولَ اللَّهِ؟ قَالَ: «مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى» رواه البخاري .